

The South African Outlook

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The South African Outlook

Happiness is a great love and much serving.

—Olive Schreiner.

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The Bus Boycott.

The bus boycott has developed into a major issue in South African politics. Up to the time of writing it shows on the Reef few signs of breaking, despite the fact that the Minister of Transport declares that the boycott will be broken though it takes six months to do it, and the public utility company which has been running the buses has threatened to sell them if the boycott is not over by 1st March. To the latter statement the Minister of Transport has added that he will seek to prevent other companies or individuals coming in to supply the transport needed.

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We cannot help feeling that there are faults on both sides. One of the chief causes of difficulty is the Government's insistence on non-Europeans living so far from their places of employment. No one can see the queues of thousands of African workers along the Reef seeking transport at the earliest hours of the morning and late at night without regretting that human beings have to spend so much money and consume so much time in getting to and from their work. Again, Government's preference for obtaining the views of the African people only through chiefs and others who are so little versed in urban conditions and have so little touch with, or influence over, the urban population, is a major weakness, which displays itself particularly in circumstances such as prevail to-day. The Minister's threats are also evidence of his lack of knowledge—the lack of knowledge also so often displayed

by another member of the Cabinet and his satellites—that other weapons than threats are more effective in dealing with African people. It seems to us sometimes that the reading of Cabinet Ministers is not wide enough: if it could only be extended to include even the ancient fable of the sun, the wind and the traveller's cloak, we might see more effective handling of human beings!

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That there have been faults on the African side is now patent for all to see. Despite the fact that bus fares have been so seldom raised in recent years and that PUTCO required such heavy subsidies from public money, there was much public sympathy with the bus boycott. This was shown in the readiness of thousands of citizens to give lifts to the walkers. As an economic issue it commanded much sympathy and aid. But when boycotts were started in centres where the economic issue did not exist, and so gave colour to the view, heavily underlined by Government supporters and openly declared by the Sons of Young Africa, that the issue was more political than economic, much sympathy fell away. The spread of the boycott to centres like Port Elizabeth and East London was specially unfortunate. No city in the Union has done more for its non-European people than has Port Elizabeth, yet it seems to be kept in a state of frequent turmoil. The boycott there is a further instance of the mistaken tactics which made Port Elizabeth the chief centre of the "defiance of unjust laws" campaign in 1952. As for East London, greater damage could hardly have been done to the boycott cause as an economic issue. The A. N. C. called for a boycott in sympathy with those on the Reef to begin on Wednesday, 20th February. The response on the part of the African public was very meagre, and by the Thursday evening, according to the *Daily Dispatch*, the A.N.C. declared the boycott ended; as there were no local grievances, it was said, the boycott need not go beyond that point. Could anything be more naive?

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Many are alarmed in South Africa because of the power certain bodies seem to possess for beginning movements among the non-European peoples. Of greater portent to us is the lack of power of such bodies to keep that which they begin true to their original purpose. Whether it be political immaturity, or sheer love of power with no corresponding sense of responsibility, or simply lack of experience in public affairs, so often the course taken is

inconsistent with the first setting-out. This must, in the long run, not merely throw suspicion on motives but weaken the loyalty of the discerning.

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Natal Non-European Medical School.

A recent question in the House of Assembly helped to reveal part of the Government's plans for Non-European university education. According to SAPA, the Minister of Education, Arts and Science, Mr. Viljoen, was asked by Mr. R. R. Butcher (U.P., Durban Berea) on what grounds his Department had approached the University of South Africa to act as the examining body for the medical school for non-Europeans of the University of Natal. The Minister said the Government had decided that the medical school attached to the University of Natal should become independent of the University. The University of South Africa was therefore approached to function as the examining body for the Medical School to ensure the standards of the medical school, since all the other universities in South Africa were represented on the Council and the Senate of the University of South Africa. It was proposed to transfer the entire control and administration of this medical school to the University of South Africa. This was done to implement the Government's policy that Europeans and non-Europeans should not receive their training at the same university institutions. It was contemplated eventually to replace all the other facilities for non-European students at the University of Natal. Asked on what grounds the University was no longer suitable to provide for a medical school and other facilities for non-Europeans, the Minister said: "We are not here concerned with the suitability or otherwise of any university to train non-Europeans and this aspect did not influence the decision of the Government to establish separate institutions."

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Thus it would appear that an important work which Natal University has patiently and successfully built up, at a cost of much labour and thought and sacrifice, is to be wrested from it by Government decree purely on ideological grounds. Such methods are difficult to justify on educational grounds, or on the simple ground of encouraging human endeavour. An elementary question to many will be how a medical school can be efficiently controlled by a governing body with headquarters at Pretoria, hundreds of miles away.

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Roman Catholic Schools and the Education Department.

According to press reports the Secretary for Native Affairs, Dr. W. M. Eiselen, has notified five of the six Roman Catholic Native teacher-training colleges in the Union that from the end of this year they will no longer be

classified as Government Bantu Schools. Should they wish to continue from 1958 onwards, the notification said they would have to apply to the Department for registration as private training colleges and the applications would be considered by the Minister of Native Affairs, Dr. Verwoerd, in terms of the Bantu Education Act. The sixth college—St. Thomas Training School, Johannesburg—would retain its Government classification until the end of 1958 in terms of an assurance given in 1955. Dr. Eiselen said in a letter to the six colleges that if they became private colleges, they would be expected to follow departmental syllabuses but would set their own examinations and issue their own certificates, which would not be recognized by the Department of Native Affairs. Holders of the certificates would not be entitled to appointments in Government or Government-aided schools. The colleges could draw up their own syllabus for religious instruction, but it would have to be submitted to the Department for approval. The Roman Catholic newspaper *Southern Cross* reports that the administrative board of the Catholic Bishops' Conference decided at a meeting in Pretoria last month to urge all six training colleges to apply for registration as private institutions.

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The authoritarian methods of the Government could hardly find a clearer illustration than this. Even when a church meets the cost of educating its people, it must follow departmental syllabuses. When it has met these requirements it must issue its own certificates which will not be recognised by the Department, and the holders of such certificates will not be entitled to appointment in Government-aided schools. A natural corollary would appear to be that a church and its people forfeiting so many privileges would at least be allowed full freedom in regard to its syllabuses for religious instruction. But no; such syllabuses will have to be submitted for Government approval. The region to which such orders might ultimately be traced as providing their birthplace would be an interesting, if not difficult, piece of research.

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The Tide of Integration.

While the Government wields the broom of Apartheid, the tide of integration sweeps in. In this respect few documents have been more revealing than the Report of the Department of Labour for 1954. The report says that owing to the Union's large-scale industrial expansion it has been impossible to meet all the demands for European labour. A consequence is a rise in the proportion of Non-European labour employed in manufacturing industry. Some industries which started off on a white basis are slowly changing colour, not because of dissatisfaction with the performance of white workers but because sufficient white labour is not available to meet the

growing demand. A further consequence of the ready availability of employment was that workers became more "choosy" in respect of employment. This led to keen competition between employers for white labour, with the result that remuneration for some services became out of proportion with the work done.

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Few public trends have so forcibly blown political theories sky-high as the trend towards an industrial labour force in which white and black are so mutually bound-up. While the Government finds "apartheid" a word of magical comfort, the facts of the day-to-day situation confound their theories. It is noteworthy also that the departmental report we have referred to also declares that automation, where applied in the Union, has had no adverse effect on the workers, so apparently the call for labour will continue much as it is now.

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Funds withdrawn.

According to SAPA, Mr. Lewis Sowden, chairman of the P.E.N. Club, has made public the fact that the Minister of Education has refused to renew an annual grant of £250 towards the production of the P.E.N. Year Book. This book was published in 1954 and 1955 to bring to public notice writers in South Africa who are seriously engaged in the business of letters and that they are publishing notable work. It would appear that the Minister has objected to three items in the P.E.N. Club Year Book of 1955—a poem by Francis Carey Slater, the president of the Club, entitled "Smuts and Shelley," a sketch of the Malay camp by Bernard Sacks, and the reprint of a lecture on Olive Schreiner, by George Findlay, a member of the Schreiner family. A letter from the Secretary of Education said that the Minister wanted an assurance that no such material would be published. He suggested that in cases of doubt articles should be submitted to his Department for approval before publication. He said that if this were not done, further grants to the Society would not be authorised. The P.E.N. Club is an international body and according to its charter members are pledged "to oppose any form of suppression of freedom of expression." Mr. Sowden has intimated, "In these circumstances the committee of the South African P.E.N. centre regret, that it must continue to edit its Year Book in accordance with these principles, which preclude the submission of any contribution to a Government department for censorship." The committee is considering ways and means of raising funds for further editions.

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To give our readers an opportunity of judging of the kind of matter to which objection is taken we reproduce Dr. Carey Slater's poem:—

SMUTS AND SHELLEY

A small boy sat upon a knoll and read great verse.
Around him little hills—grassy and undulating—lay
Lethargic 'neath the rays of a mesmeric sun.
Slow-moving sheep—nibbling less slowly than they moved—

Dappled the valleys around, like lichen'd stones
The shepherd-reader, much more intent upon his book
Than on his wandering sheep, was murmuring as he read:
"Gentleness, Virtue, Wisdom and Endurance"....
Later he read aloud: "To hope till Hope creates
From its own wreck the thing it contemplates."

An aged statesman—once that shepherd-boy—
Writing to this unworthy scribe avowed:
"At the most impressionable time of my life
Shelley came very close to me. Much of his poetry
Is to me truly a possession for ever.

He had the spirit of the Resurrection in him,
And taught me never to despair of mankind."

—But did he never despair this shepherd, soldier, statesman?

Hailed as a king of men by an acclaiming world—
Did he never, never despair of his own people?

The shepherd-boy arose and gazing westward,
Saw, on the massive summit of old Table Mountain,
A heavenly altar upon which the high-priest sun
Kindled cold mists to sacrificial fires.

Dazed by those splendours, did that visionary boy
Dream of far days when that magnetic Mountain
Would be to him—like Shelley—a "possession"?
Could he foresee that when Time, a relentless usurer,
Taxed his endurance, how often he would wander
Up the rock-armoured shoulder of the Mountain
Seeking, on its far-visions summit, help?
There, isled in vastness, to find freedom of the spirit;
There in great silences, to find fresh strength and courage,
And, in calm grandeur, joy and inspiration.

Thus the loved Mountain and the spiritual Shelley
Served in the shaping of that human-wonder—
Smuts, greatest offspring of an undeserving Land.

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St. Paul's Theological College.

On Wednesday, 27th February, the Archbishop of Cape Town visited Grahamstown for the purpose of dedicating the new chapel of St. Paul's Theological College. The same day the Bishop of Grahamstown blessed the College's new wing, which consists of additional rooms for students. We congratulate the College on this advance. Few more heartening events could be noted than that, despite inadequate salaries, young men in increasing numbers are seeking to prepare themselves for the ministry of the Church.

University Apartheid and Fort Hare

By Dr. Alexander Kerr

THE expressed intention of the Government to extend its apartheid policy to the universities and by legislation debar non-Europeans from admission to certain universities such as Capetown and the Witwatersrand which has hitherto been open to them and to prohibit even such limited association between the African and the European as obtains at the universities of Natal and Rhodes, has had, and will continue to have, repercussions far beyond the bounds of the Union, as the correspondence columns of the London *Times* testify.

Ever since the advent of Dr. Malan's government in 1948 the possibility of the University Councils and Senates being compelled by legislation to exclude non-Europeans from predominantly white universities has exercised not only the authorities of these bodies, but the students under their care.

In 1951 The National Students' Union (Nusas) published a study of "The African in the Universities" which was at once a review of the distribution of non-Europeans at the universities of Cape Town, The Witwatersrand, Natal and Rhodes, and at the University College of Fort Hare; a description of the conditions at each centre; and a strong plea for maintaining the *status quo* and the liberty of the universities to retain the policy of the "open door."

In 1956 The Education League, with headquarters in Johannesburg, published a pamphlet called "Open Minds in Open Universities," which is a closely-reasoned argument against taking power to invade the autonomy of universities by the Government which, the writer fears, may be only the beginning of further restrictions upon the liberty of those attending or teaching in them.

What has caused the machinery of Government to be set in motion against certain institutions to which, following universal practice, they have hitherto accorded autonomy? The Universities of Cape Town and the Witwatersrand, each of which has over 4000 students, have hitherto been free to admit students at their discretion, but neither university to-day has more than five per cent of its enrolment non-European (Coloured, Indian and African). Even so, this small, indeed negligible, minority does not enjoy all the privileges of the ordinary student and cannot either play in a mixed sports club, or join in a university dance. At Natal University the small minority of non-Europeans does not share the same classes or indeed the same buildings as the white students. At Rhodes University a very few post-graduate students have been accepted into classes and then only when it would be outrageously expensive to cater for them at Fort Hare. The largest group of non-European students is found at Fort

Hare, which does not ordinarily admit Europeans. Except at Fort Hare, where practically all students are residential, and at Witwatersrand, where a small hostel was erected for medicals, no hostels are provided for these non-Europeans. The Universities of Stellenbosch, Bloemfontein, Potchefstroom and Pretoria, where Afrikaans is the predominant official language, do not in practice admit non-Europeans.

All people outside the Union, and many inside, must ask themselves why the Government concerns itself about *minutiae* like the dribbles of non-Europeans at Cape Town and Johannesburg, and about contacts between European and non-European students so slight as those at Natal and Rhodes, for there must be many universities and colleges in the world where the proportion of those of a different background to that of the general body of students is much greater than at the South African universities. The answer is, of course, the fear of the European minority in the country that it may be swamped by the large non-European majority. The Government regards as its primary duty the safe-guarding of the privileged position of the European minority, which it deems the sole custodian of civilisation at the south end of this continent, the guardian of values which have been introduced and conserved by settlers from Europe and North America. At its highest, this fear is one of the erosion of those values by contact with a greater number of those who have not long been disciplined in their practice. At its lowest this fear is mere selfishness and irrational prejudice, and in between those extremes there are discernible in European opinion infinite shades of disinclination to think in terms of a common humanity. This is the historical element which must be taken account of in any discussion of the South African dilemma. It goes some way to explain, though it does not justify, the intolerance of even slight degrees of contact between the different groups. The rigidity of its application to the various aspects of communal life is, in the opinion of those opposed to the policy, not only unnecessary for the end in view, but positively conducive to failure to achieve it.

The essence of the objections to the Government's proposals is that, having granted autonomy to the universities in accordance with civilised practice everywhere in the world, they are now seeking to interfere with their discretion in the sphere which has been assigned to them and in which they have exercised that discretion unhampered over many years. One duty of the senate of a university, acting with the authority of the Council, is to determine the size and composition of the student body,

having regard to the facilities available. If these bodies are not competent to fulfil this function they should not be in charge of these institutions. In carrying out this duty every university and college has to have regard to its special clientele. No national university will admit those of other nations to the detriment of its own nationals. No college established by a special group, however liberal its attitude to outsiders, will transgress the principles of its foundation, whether they be national, linguistic, or religious, as some are. But the custodians of those principles are the governing bodies of the Colleges and interference from outside is merely a source of embarrassment. Historically, the universities in regard to autonomy hold a strong position over against the state. Their very considerable weakness is their dependence upon state subsidy which in South Africa varies from 60% of their expenditure in the case of the larger, to 80% in the case of the smaller. Such a situation is unhealthy and the blame for it may fairly be laid at the door of the public who do not support their colleges as the citizens of other countries do.

It is unfortunate that in their search for arguments to convince Parliament of the necessity of maintaining the high principle of university autonomy, even if, in some instances, it entails the policy of the open door, some protagonists have been betrayed into belittling the efforts made by others to meet the actual historical situations encountered in South Africa.

Nusas, in its otherwise admirable presentation of the facts concerning Africans taking university studies, has an underlying pity for Fort Hare and the non-European section of Natal University, owing to the restricted facilities available at these places. At Fort Hare, it states that "only the following are available as major subjects for the B.A. degree" (i.e. subjects which are studied for two or three years): English, Nederlands and Afrikaans, Bantu Languages, (there are five of those), Latin, mathematics, philosophy, psychology, history, geography, Biblical Studies, economics, economic history, politics, public administration, social anthropology, systematic theology, Roman-Dutch Law. Non-major courses are available in the following subjects: Hellenistic Greek, Roman Law, constitutional law, criminal law, Native law, principles of classical culture, and various science subjects. For the B.Sc. degree all the usual subjects are available with the exception of geology." Omitting medicine, which is available at Cape Town, Witwatersrand and Natal, and is a special case, it is not apparent that there is in these European universities any great rush of non-Europeans to distribute themselves in courses outside those of Arts and Science. At Cape Town there are 5 Coloured taking commerce listed in the Nusas table on page 13, one Coloured taking architecture, 1 taking social science and 2 taking music. There is 1 African in each of Law,

Social Science and education. In Johannesburg there are 4 Africans and 7 Asiatics taking Commerce, and 2 Asiatics taking Architecture. Nusas says: "We are not aware of any immediate plans for instituting new faculties at Fort Hare, and the possibility of most faculties other than arts and science being established there seems to be ruled out by the situation of the College." Nusas will be glad to be assured that plans for the increase of both students and subjects have been prepared but have been held up for some years by the uncertainty of government policy. There is no need to be pessimistic about future demands of the non-European peoples being met either at Fort Hare or Natal. So far as the open universities are concerned the authorities at Fort Hare would be glad to see the *status quo* preserved. It is unhealthy when a student has only one university open to him, and especially in post-graduate classes it is important that these expensive departments in European universities should not be closed to non-Europeans if they can profit from the instruction and meet the cost.

It is unfortunate also that currency has been given by one of the Natal Native newspapers, in what one must hope is a seriously curtailed form, to some observations on university apartheid by Dr. Edgar Brookes, in an address to the Maritzburg Rotary Club.

Under a heading "Fort Hare increases racial feeling," Dr. Brookes is reported as saying that when he was a member of a Commission invited by the Fort Hare Council to enquire into the recent closing of the College, he had been very sadly impressed by the state of mind there. According to him, the situation in Fort Hare was one not found among Africans elsewhere, and the situation at Fort Hare showed that separate facilities increased rather than allayed racial feeling. Surely the first of these statements, unqualified as it stands, is wide of the mark, in view of the long history of disturbances in native schools and institutions over the last fifteen or twenty years, and other manifestations throughout the Union, and indeed throughout Africa, of the upsurge of feeling against European rule. And in regard to the second, the past history of Fort Hare proves that there is no necessary connection between "separate facilities" and "racial feeling." It is possible to take a high idealistic line, and maintain that if all schools and colleges throughout the Union were open on equal terms to everybody; if all adults, women as well as men, had an equal vote on the common roll; if all occupations were equally open to talent everywhere; if all land were purchasable by anybody everywhere on the same terms; if everybody spoke a common language and owned allegiance to a common faith in unitary form—then there would be no racial feeling in the country! Unfortunately for the political idealist, such a state of affairs, if indeed it can be considered ideal, bears not the slightest relation to actual

fact or possible historical development in South Africa, and racial feeling, which is one of the greatest of evils, will require to be subdued and eliminated in spite of the continued existence of a multitude of differences and divisions. There is no advantage in any argument to be got by decrying the practicable, because the ideal is beyond reach at the moment, and is likely to be so for long. Fort Hare would not wish the existing privileges granted by the "open universities" to be interfered with. On occasion

it has sent its graduates to those universities for advanced training, and hopes to be able to continue to do so; it is unlikely to wish its relationship with Rhodes University, which does not offend against any apartheid principle, to be disturbed; and it will expect to provide, on an increasing scale, the facilities for university education and, while doing so, to retain the loyalty of its alumni in the future as it has in the past.

Conquering Drought

STORY OF THE REBIRTH OF A SOUTH AFRICAN FARM

(With acknowledgments to "African World," London).

IN the latter part of 1945 the Eastern portion of Cape Province was in the throes of a devastating drought. Stock were dying by the hundred, and the African people in their thousands were going hungry to bed night after night. In the midst of these dire conditions, newspapers such as the *Cape Mercury* and the *Cape Times*, by means of special articles, drew attention to a farm in the midst of the drought-stricken area on which the stock were not dying nor the people suffering hunger. On the farm of "Tukulu", close by the town of Alice, the farmer, Mr. E. D. Matthews had kept his Shorthorn herd fat and sleek. Even draught oxen which had been working all winter were in good condition. Not even an old cow had been lost through poverty.

The full story has been told and brought up to date by Mr. Matthews himself in a book of 164 pages just published by the Lovedale Press.* The epic of "Tukulu" has been commended in a foreword by the Hon. Charles T. de Water, former President of the League of Nations and now chairman of South Africa's National Veld Trust. Dr. de Water declares Mr. Matthews to be "the Louis Bromfield of South Africa," and now a legend in the Union as Bromfield was in America. "It is a life-story of fine courage and high endeavour—a splendid contribution to our National Crusade to save our country's soil." Particularly in Mr. Matthews' care for the grasses—sustaining water-holding, the bread and staff of life—Dr. de Water sees the antidote to the foolish practices by which they are destroyed through over-grazing or go up in a holocaust of smoke and fire throughout the length and breadth of the land every autumn and winter.

The coveted results have not been produced by magic or money. The venture which has made "Tukulu" a show-place of South Africa had its beginning in another time of disaster. In 1927 the lowveld of the Eastern Cape,

south of the Amatole Mountains, suffered one of the most devastating droughts in history. In many instances over fifty per cent. of the stock on farms died of poverty. The Native Reserves were left without stock at all. Mr. Matthews, a young farmer with a growing family, was nearly pulled out of farming. He found himself faced with the necessity of migrating to a city or altering his farming methods so that drought and hard times could be faced with a reasonable amount of equanimity. His farm consisted of only 600 morgen of dry land. The annual rainfall was from 20 to 22 inches.

He started, after the heart-breaking lesson in 1927, by reducing his stock by one-third. He continued dividing his farm into camps which enabled him to apply strict grazing control. He rested one-third of his grazing area every year by rigidly avoiding grazing thereon throughout the entire growing season. He continuously observed this and that treatment of the veld, studied the grazing habits of his stock, and noted the results of various experiments. He specially experimented with the re-establishment of good grasses on veld which had tumbled down to sour grass or scrub, and planned his watering points not only according to the lie of the land, but according to the habits of the stock. In other words, he stopped trying to wring a living out of his veld by violence, and started a long courtship of nature and veld whereby he hoped to coax a living out of them.

He had been specially impressed by the remark of an old farmer in the Karroo. On the old stalwart's farm there was adequate grazing near the house, and when asked the reason for this his reply was: "If I outspan a team of oxen they must not walk to the boundary fence for grazing; rather should they eat their fill near the house." The farmer of "Tukulu" sensed the wisdom behind the words. Well had he realised the dangers of the constant trekking of animals in their endeavour to find suitable grazing. He knew that if he could limit their movement by supplying good veld near the house, much of the prob-

**Tukulu*: The Rebirth of a South African Farm, by Edgar D. Matthews. (Lovedale Press, Lovedale, C.P. South Africa, price 15s.)

lem of the destruction of the top-cover of the soil would be solved.

GRASS CULTURE EXPERIMENTS

Perhaps no single factor helped more than Mr. Matthews' constant attention to grass culture. Certain experiments were carried out in New Zealand on a lawn. The depth penetration of grass roots was measured and the lawn was divided into equal parts. One part was not mowed, while the other part was mowed regularly. At the end of the growing season the roots of the unmown grass had penetrated to seven inches while those on the mown part remained at two inches.

This simple experiment led to certain conclusions, especially as to the excellence of grass growth after a complete rest throughout a growing season and its consequent heavier carrying capacity. There are definite stages in pasture deterioration: (1) Sweet grass (rooigras) disappears and the sour or coarse grasses predominate. (2) Coarse grasses disappear, sheet erosion commences and pirate scrub appears. (3) Sluit erosion commences.

Pasture regeneration reverses the process: destruction of pirate scrub and complete reservation from grazing induces a return of small bush, coarse grass, etc. A further growing period of rest increases the cover and sweet grasses make their appearance. After several consecutive periods of rest pasture recovery has resulted in a 90 per cent. cover of red grass. Winter grazing has no deleterious effect so long as no grazing is allowed at any time during the growing season. The sweet grass seeds in the spring, the sour grasses in the autumn. Provided the pasture is completely rested, the sour grasses suffer in the competition with the sweet and are ousted without difficulty. It all seems so simple, but that is often the mark of greatness.

Fencing has also played an important part in the system. Mr. Matthews noted when he was hunting koodoo in the early morning that these were always found on the slope facing the rising sun. He noted also that on his farm such slopes showed more marked deterioration than the slopes away from the rising sun. This was accounted for by the fact that cattle, like the koodoo, concentrated their grazing more on such slopes. Fencing therefore must be erected in such a way as to permit of complete control of such grazing. He fenced his farm into 50-morgen camps which, he states, is a convenient size for rotational grazing and grazing control. To lessen fire risks reserved camps are separated whenever possible by a grazed camp.

A particularly arduous part of the work of reclamation was that of clearing scrub and thorn trees which had encroached owing to lack of healthy grass covering. This work was slow, but once a camp was cleared and the grass allowed to come on with resting, it showed little tendency

to become reinfested. The increase in carrying capacity was quite 50 per cent. Clearing alone was found not to be sufficient; a year's rest must be allowed for the grass to spread over the bare patches.

REMARKABLE RESULTS

These and other measures so improved "Tukulu" that to-day it is visited by farmers from all over the country. Staff and students of agricultural colleges pay visits in order to study the remarkable results. The farm to-day has camps of the sweet and nutritious red grass where before the sour grasses were acting as pioneers for weeds and dongas. There is a shorthorn herd, individual animals of which have won championship prizes at Bloemfontein, Johannesburg, Cradock, Queenstown and other shows. In 1953 over £1,500 of beef cattle were sold from 150 morgen of the best fattening camps, giving a gross return of over £10 per morgen.

The reclamation programme is not only showing increased fertility returns, but increased gross financial returns as well, "a very happy and satisfactory state of affairs to say the least," as Mr. Matthews declares. And yet the farm has no irrigation, no haystacks, no ensilage. The animals live on the veld which, having been treated with elementary care, has shown what South Africa could be like if all farmers did likewise. The owner of "Tukulu" has demonstrated that bruised, abused and embittered veld can be coaxed into kindness even in the harshness of drought.

In the closing pages of the book the author says: "As I write the closing lines of this book, there is no thought of self-advertisement, no flush of personal victory in any way. In fact humility is the transcendent factor, a humility which bows deep and low to our Creator for giving the writer both the strength and the will to be a good caretaker to the proudest of all man's earthly possessions, a piece of fertile land. These chapters are merely the record of a full life, one full of the ideals and ambitions that have materialised over the years, and which commenced from very small beginnings indeed. Now, with bright prospects for the future and seeing the richness of the top-cover, I have ceased to think in terms of denuded land and hungry animals. I find it hard to believe that either can exist."

It was the writer's privilege recently to visit "Tukulu" in the days of early summer. In one camp near the farmhouse the accompanying dogs were overtopped by the waving grasses. All around were signs of human prosperity, and the kindest of human relations between the farmer and his dark-skinned labourers. This latter fact is reflected in the generous tributes the book pays to African effort and the numerous portraits of Bantu men that figure in the pages.

Discard the Gloomy Creed of Apartheid

(Summary of Presidential address by Mr. Leo Marquard at Race Relations Institute Annual Meeting)

“THE task for those who have discarded the gloomy creed of apartheid—which is, in plain English, perpetual colonialism—is perfectly clear. It is no less than to persuade South Africa to see colonialism for what it really is; to tell her that the cost of ending it will be enormous; but that it will not be measured in pounds, shillings and pence—it will be measured in the renunciation of pride and political power; to tell her that it will involve the painful process of liberating all South Africans, white and non-white, from the colonial chains that are holding her down.

“As a liberal South African, Republican burgher by birth, I can only plead that you throw everything into this task of bringing white and non-white together before it is too late. The task is great. It calls for its fulfilment to Africans, Asians, Coloured and European.”

With these words Mr. Leo Marquard concluded his presidential address at the annual meeting of the Council of the S.A. Institute of Race Relations in the Hiddingh Hall, Cape Town, on 16th January. The meeting was attended by a large number of delegates who had come from many parts of the Union to attend the two-day national conference on the Tomlinson Report organised by the Institute.

Opening his address, Mr. Marquard said that South Africa was in reality a colonial power, though this fact was disguised by the circumstances that her colonial subjects live within the physical boundaries of the mother country.

No ocean separated ruler and ruled but the relationship between ruler and subject remained the same.

The process of colonisation was as old as history, Mr. Marquard said. When Britain was a colony of Rome 2,000 years ago the Romans regarded the Britons as lazy, dirty, thievish and thoroughly unreliable. “I can well believe that when an incautious Roman liberal spoke about rights for Britons he would have been told that it would be a long time before the natives were fit for real responsibility,” he said.

Mr. Marquard traced the history of colonisation and said that “we of Western European stock have so far neglected the study of earlier, overland, colonisations because of the excessive pride of Western Europe in its own achievements.”

“It has taken two World Wars and the emergence as world powers of the United States and Soviet Russia to startle a few historians into the realization that history so conceived is narrow-minded, parochial and dangerous. Western Europe is coming into better perspective and our

views on colonial relationships are bound to be modified by this,” he said.

European colonisation was, historically speaking, a comparatively new phenomenon, he said, following the 15th and 16th century voyages of discovery. Modern colonisation reproduced many of the features of earlier colonisation: the conquest, by superior skill and weapons, of the original inhabitants; the annexation and alienation of their land and the exploitation of their labour, either as slave or as low-paid native labour. To develop the colony labour was exacted of the inhabitants and they were doubly exploited, first as labourer and secondly as native.

When the era of colonial expansion came to an end and the frontier societies in the former colonies were thrown on their own political resources, democratic practice came to be based on individualism and a narrowly-defined equality. Liberty was shorn of the traditional defences which it enjoyed in the mother countries of Europe.

“Democratic practice, based on rugged individualism and divorced from its traditional association with individual liberty, is no real defence of liberty,” Mr. Marquard said. “On the contrary, as Napoleon and Hitler showed, it is the seed-bed of dictatorship. When there is talk in South Africa of preserving ‘European’ civilisation we must ask whether it is the traditional civilisation of Europe based on personal liberty, or whether it is frontier civilisation, based on rugged individualism and a spurious equality that demands dead uniformity and would willingly sacrifice the churches, the universities, local government, and trade unions to that end.”

Mr. Marquard traced the history of colonial development in South Africa and the radical changes made in the formal colonial picture by the “overland colonisation of the Great Trek.”

“This did not start from the firm base of a mother country but from what was itself an overseas colony. It was, in fact, colonisation without a mother country. When Union was established South Africa ceased, politically speaking, to be a group of colonies and became a State,” he said. “The South Africa Act raised the status of the European colonists to that of rulers while it left four-fifths of the population in the condition of colonists.

“In their elevation from the status of colonists the new imperial masters took with them all the political and social baggage of a frontier society that had lost contact with its mother country and with the political traditions of Europe. Indeed, many of them had not acknowledged a mother country for sixty years.”

South African European society at Union was ill-equipped to deal with the exacting problems raised by the presence in its midst of non-white colonial subjects. The Cape Colony and Natal were frontiers of Europe, the ex-Republics were frontiers of the Cape and Natal. All (though to a lesser extent the Cape) exhibited all the marks of a frontier society: Rugged individualism, frequently indistinguishable from lawlessness, and equality, rigidly confined to the rulers, were the dominant characteristics. Liberty as it was known in Europe played little part in the thought of white South Africa.

While this was happening criticism of the evils of imperialism was mounting in Europe. The ruthless breaking up of tribal life, the double exploitation of low-paid labour, the cruelty and injustice prevalent in many parts of Africa, the grinding poverty, the lack of freedom and intolerable assumption of superiority by the European over the Non-European—all these were investigated, analysed and made public. Public opinion in Europe and the United States began to be stirred and the public conscience became more sensitive to abuses in the colonies—a process which was greatly hastened by the First World War.

“South Africa, already a mother country without recognising itself as such, shared in the general movement of administrative reform, but what South Africa did not feel was that her wards would ever become independent, even in the remote future. She did not feel it because she had never faced the fact that she was, indeed, a colonial power,” Mr. Marquard said.

Between the wars, and during and after the Second World War, world opinion on imperialism rapidly ripened, he went on. The word colonialism, which was the obverse of imperialism, was of recent coinage but it was charged with the emotional hatred that the colonial people have come to feel for their imperial masters.

“This hatred has shown itself in open revolt, in rioting and in more peaceful organisation for self-government and independence—movements that are gathering force as I speak. As a result Africa, the principal remaining area of colonialism, is being investigated and reported on more than ever before. The spread of education, the ease of modern travel and the speed and dramatic possibilities of modern means of communication have made the whole world conscious of the existence and implications of colonialism. Television cameras have been turned on Africa and every incident of injustice that comes to light is thrown on the world screen. The United Nations Organisation serves both to focus attention on the colonies and as a forum for recently emancipated nations to plead the cause of subject people.

“The Powers have, on the whole, responded to this great change in the climate of world opinion by altering

their colonial policies,” Mr. Marquard said. “The declared policy of Great Britain, on which it is highly improbable that she will ever go back, is to grant first self-government and then independence, in or out of the Commonwealth, as soon as possible. And other colonial powers have made it clear that their colonial subjects will, in due course, enjoy the same rights as the citizens of the mother country.

“Clearly, colonialism as we knew it, is on its way out. Colonial people everywhere are on the march to independence, and the world has neither the will nor the means to stop them: Colonial powers are, therefore, sensibly making arrangements for a peaceful handing over of power,” said Mr. Marquard.

“South Africa, as a colonial power, has not been immune from the influences which have so profoundly affected the relations between imperial mother countries and their colonies. Many South Africans have welcomed the new trends in world opinion; and the South African Institute of Race Relations has played a not inconsiderable part in the patient investigation and analysis of facts which form the basis for reasonable policies. But South Africa, as represented by its government, has not made the same response as other colonial powers to the upsurge of her colonial subjects. Rather, she has tried to put off the evil day by even more stringent control and by applying the principles of a frontier society to a situation that calls for the more mature policies of Western European society,” he said.

“As a European, I do not pretend to speak for the other races. They have men and women who can speak, and who have spoken, in clear accents of which South Africa can be proud. Speaking as a member of one of the constituent races that make up our population I know that men and women, nurtured in the aspiring civilisation of Europe, have never yet faltered before great tasks.

“When those men and women are joined by Africans, Asians and Coloured men and women, they need not fear the future, however dark it appears,” he concluded.

“There are two doctrines of progress: the first, nourished in the schools of sensualism, rehabilitates the passions, and, promising the nations an earthly paradise at the end of a flowery path, gives them only a premature hell at the end of a way of blood; whilst the second, born from and inspired by Christianity, points to progress in the victory of the spirit over the flesh, and pronounces the creed which carries war into the individual heart to be the only way of peace for the nations.

—Ozanam, French historian.

Christian Agencies Busy in Great Refugee Relief Operation

IN a cooperative attempt to meet the needs of the Hungarian newcomers, Lutheran, Reformed, Methodist, Baptist and other workers continue to carry through a plan of unified relief and resettlement. Five weeks after refugees began pouring into towns and villages of Austria, workers from the World Council of Churches, the Lutheran World Federation, the Brethren Service Commission and Hilfswerk, the relief agency of the Evangelical churches in Austria, were busy day and night in reception centres and camps near the border. They gave food, clothing and advice to the refugees immediately on arrival and arranged for their movement, after a short sleep, to points where they received further traveller's necessities and could register for emigration. The World Council of Churches is cooperating with the Intergovernmental Committee for European Migration to send roving selection teams to points where refugees are concentrated. The newcomers indicate their preferred country, are quickly moved to Vienna, register with consular representatives of the country of their choice and are approved for international transport. After spending a night or a few hours near airports, bus routes or railways, they are rapidly moved to new homes and a new life overseas. Of a total 126,496 reported on December 10, 51,556 had been moved.

Mr. Harold H. Tittman, director of the Intergovernmental Committee for European Migration, said, "We are building, I believe, the most dramatic airlift since that of Berlin. By December 11 or 12 we hope to move 1,000 refugees to the United States daily." He said that by December 6 his Committee was already flying 700 refugees every day to Great Britain. "Every feasible means of transport is being thrown into the battle to get these refugees resettled," Mr. Tittman declared. "It is important that they should be enabled to pick up the threads of life again, quickly." The experience of the World Council of Churches and the Lutheran World Federation in the field of resettlement is fully at the disposal of ICEM. The Churches in Western Europe and in the United States (through Church World Service) are joining in the resettlement operation in Austria and the countries of arrival. They provide staff in the field and offers of housing and work after immigration.

WCC AND AUSTRIAN CHURCHES COOPERATE IN SERVICE

The World Council of Churches now has 120 staff members, most of them on a temporary emergency basis, working among the Hungarian refugees in Austria.

Teams of Hungarian-speaking pastors and theological students have now been organised, and services are being held in all the major camps. Before and after Divine Service the pastors give information about emigration possibilities. During the week the pastors and students help in the World Council of Churches emigration programme and pastoral counselling. Plans are being made to coordinate as fully as possible the pastoral services of the Reformed, Lutheran and Baptist pastors. About 30 Hungarian-speaking pastors are engaged in the Reformed, Lutheran and Baptist work.

The Austrian churches are actively helping the new refugees. The Lutheran churches have made plans for a new temporary home which is expecting support through funds coming from the Scandinavian churches. The Baptist Church in Vienna has opened part of its premises to give temporary housing to Baptist and other Protestant refugees. The Methodist Church in Linz is concentrating on the care of unaccompanied children on its premises. The Methodist Church in Vienna in the midst of the busiest season agreed to turn over the entire church buildings for the temporary care of Hungarian refugees who are being processed by the World Council of Churches staff for emigration overseas. New kitchen and recreation rooms have been opened, and the church auditorium, seating a thousand people, has been transformed into sleeping quarters. All the pews have been removed and 150 beds installed. Many of the church members and members of the youth groups are giving voluntary service to help feed and care for the groups of refugees who arrive, 150 at a time, remain during the emigration processing and then are moved out to the transports. The refugees themselves asked for daily prayer services which are being conducted by the pastor, and a small chapel has been set aside for private worship at their request.

The refugees going to the United States have already been registered by voluntary agencies and are being processed at the rate of 1,000 a day. The consular staffs and Migration Committee personnel, as well as the voluntary agencies, are working 14 hours a day, including Saturdays and Sundays, to complete this task.

In the meantime, among the thousands who have already arrived in Switzerland, France, Holland, Belgium and England, hundreds have already applied at the World Council of Churches offices in these countries for processing for overseas emigration. There are many welfare problems.

On December 8 Dr. M. R. Zigler of the Brethren Service Committee arrived in Vienna to work with the Breth-

ren representatives and the World Council staff in connection with the work at Linz, set up on an ecumenical basis and carried out by the Brethren.

WORLD-WIDE WAVE OF FINANCIAL SUPPORT

On December 10, the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches announced gifts and commitments from the churches of 592,272 dollars in response to appeals for Hungary. In the United States Church World Service has given 15,000 dollars and hopes to raise an additional 300,000 dollars. The Department of Inter-Church Aid and Refugee Service of the British Council of Churches has already promised at least 155,000 dollars, including an allocation of 70,000 dollars for ecumenical relief work made available by the Lord Mayor of London's fund. Other totals are: Canada 7,175 dollars, Sweden 60,000 dollars, and France (CIMADE) 20,000 dollars. Sweden has also raised 100,000 dollars for the Lutheran World Federation, and 70,000 dollars collected in Denmark a first deposit of 3,000 dollars has been sent to the World Council. Individual church gifts include 10,000 dollars each from the Presbyterian Church USA and the Congregational Christian Churches in the USA. From a special offering at this year's Evangelical Kirchentag in Germany in August 7,140 dollars were sent for use through the World Council of Churches in Austria.

The Protestant and Orthodox churches of the United States within the National Council of the Churches of Christ have launched through Church World Service an emergency campaign to raise immediately 2 million dollars for refugee relief in both Hungary and the Near East. The amount includes 1,500,000 dollars to be used directly within relief programmes of the denominations, 250,000 dollars for cooperative programmes carried on by Church World Service for the churches and the sum of 300,000 dollars set aside for Hungary through the WCC.

Christmas offerings of all the Evangelical churches in the East German republic were for direct use in relief of need in Hungary. In telling the congregations of this decision, the East German bishops expressed their deep concern at the present situation of the Evangelical churches in Hungary.

The Helsinki contribution to a nation-wide appeal offering for Hungary in the Lutheran Church of Finland was 2,200 dollars (500,000 Finmarks).

From Asia comes news of a special appeal launched by the National Ecumenical Youth Council in Indonesia "on behalf of the suffering people of Hungary who in their struggle for freedom and neutrality need our financial assistance." The Youth Council, which has sent its appeal to Christian youth organisations throughout Indonesia is composed of 24 member bodies with an estimated

total strength of 100,000. The gifts will be forwarded to Hungary through the World Council of Churches.

The World's Student Christian Federation is at work through World University Service on behalf of the estimated 3,000 students who are refugees in Austria. The WSCF staff has appealed to all Student Christian Movements to give "their whole-hearted support to their own campus drive and their local church drives." Following her visit to Austria, Miss Alice Otterness reports that a small fund is being established to assist Christian work among the refugees in Austria and enable them to attend Student Christian conferences in other countries this winter. Negotiations have been opened about scholarships in other countries for selected students.

The World YMCA/YWCA Service in Austria are extending their recreational, educational, cultural and spiritual programme to include not only camps and other installations in the Western parts of Austria, but also the reception camps in the Vienna area. Most generous responses for supporting the World YMCA/YWCA work in Austria are coming from National Associations of both the YMCA and the YWCA in the different parts of the world.

—*Ecumenical Press Service, Geneva.*

The Church was the pioneer in education, the founder of hospitals, the authoress of the drama, the guardian of the weekly day of rest, the forcing-house of social reform, the exponent of the rights of women, the sanctifier of the marriage covenant, the protector of children, the first crusader of temperance, the founder of the Red Cross movement, as she is now the vital centre of the battle for the world's peace. The Church must press on, leaving to the world her successive victories, because she has new ones in view. They all spring from the same root, having this distinguishing mark, they they arise from her deep sense of the value of the human soul.

—*Anon.*

* * * *

It is borne in upon me that unless one is animated by the Spirit of Christ, one cannot be successful either as a doctor or as a nurse. One must have spiritual insight if one is to approach the poor, the sick, the destitute, and the fallen. Upheld by this inner vision, one can find courage, inspiration, and determination to fight disease: not otherwise.

—*Dr. Clement B. Gunn.*

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Xhosa Language and Literature

THE CONTRIBUTION OF THE CHURCH OF THE PROVINCE OF SOUTH AFRICA

PART I

By Rev. C. E. Earle Bulwer

FROM what we know of the story of early Missionary effort among Xosa speaking people, it is clear that great importance was attached not only to learning to speak the language of the people, but also to committing the language to writing and producing printed booklets which were so essential to opening up a way by which an illiterate people must be taught to read and write their own language. It was for this reason that we find early missionary effort so closely concerned with the establishment, if only in a small way, of Mission printing presses. One of the earliest Mission Presses of the Church of the Province was established at Zonnebloem, Cape Town, a school founded by Bishop Gray, and designed in its early days to provide educational facilities for the sons of the Xosa Chiefs who then occupied the country to the east of what was then Cape Colony. It was in 1858 that the Bishop opened his "college" on the Bishops court Estate, where his own residence was, and two years later he was able to buy the "Zonnebloem" Estate, much nearer Cape Town. There was soon a flourishing Institution at Zonnebloem, with boarding establishments for boys and girls, and various industrial departments as well. It has not been possible to fix the date when a printing press was installed at Zonnebloem, or the period during which it was in operation. A two-leaved pamphlet (9" x 5½") called "Prayers and Forms to be learnt by heart" in English and Xosa in parallel columns was printed in the early days, and a booklet of 19 pages called *AmaKaka nenTolo* (Shields and Arrows) by Father Wallis, S.S.J.E., was printed at the Zonnebloem Press as late as 1907, in the time of Canon Parkhurst, who succeeded Canon Peters as Warden in 1900.

It is said that as early as 1862 a small press was established at St. Matthew's Mission, Keiskama Hoek, by the Rev. W. Greenstock (1859-1870), and that about 10 years later it was removed by the Rev. A. J. Newton, the Missionary at Gwaty and situated about halfway between S. Mark's and Whittlesea, and said to be an off-shoot of S. Mark's Mission (H. T. Waters, 1855-1883). Mr. Newton had a small printing-press already in operation at his Mission, and found the St. Matthew's plant very useful. In 1878, however, the Gwaty Mission was destroyed, and Mr. Newton had to open up work on a new site. This was at Lanti on the Indwe River, about 10 or 12 miles from St. Mark's, in the District which later was called Glen Grey. Mr. Newton named his Mission S. Peter's-on-Indwe.

In the meantime, at S. Matthew's, Mr. Greenstock had resigned in 1870, and was succeeded by the Rev. C. Taberer, who had already spent some years at S. Matthew's as a Catechist. It appears that after an interval of some years Mr. Taberer was able to secure another small press for use at S. Matthew's Mission, and in 1887 a new start was made with the printing work. Nine years later, Mr. Newton, who had continued to do outstanding work with his press at S. Peter's-on-Indwe, died, and soon after the whole of the plant at S. Peter's was transferred to S. Matthew's. An Assistant Missionary to Rev. C. Taberer at this time was the Rev. Cyril J. Wyche, well known as a Xosa scholar and translator, who proceeded to enlarge the scope of the Press at S. Matthew's, and to put it upon a very sound foundation. Here are some of the books printed by Mr. Newton at Gwaty and S. Peter's-on-Indwe, and by Canon Wyche before he was transferred from S. Matthew's to become Missionary-in-charge at Bolotwa in 1903.

PRINTED AT THE GWATYU PRESS

A Xosa Hymn Book, 1869; enlarged in 1873; enlarged again in 1877
Aesop's Fables, Part I 1875; *Part II*, 1877
A History of the Church, by Bishop Oxenden, 1877
The Story of the Pandomisi by Bishop Key, 1876
Words and Phrases in English and Kafir, 1876

PRINTED AT S. PETER'S-ON-INDWE

Why am I a Churchman? 1887
Lessons from the Apocrypha, 1888
Counsels to Communicants, 1891
Holy Matrimony, by Bishop Key, 1894
A First Catechism (with Private Prayers), 1893
Reading Sheets and Alphabet Cards for Schools
Supplement to the Xosa Hymn Book, 115 Hymns 1890

PRINTED AT S. MATTHEW'S PRESS

A Revised translation of the First Catechism, 1899
Private Prayers, and Preparation for Communion, 1899
The Life of S. Columba, by Father Puller, S.S.J.E., 1900
Instruction to Catechists, by Father Callaway, S.S.J.E.; translated by the Rev. Wm. Philip, 1901
The Sacrament of Holy Baptism, 1902
Bishop Key's Pamphlet on Holy Matrimony, revised and reprinted.
The St Matthew's Tune Book, in Sol-fa, 1902

After Canon Wyche's departure no one was found to continue working the Mission Press at S. Matthew's, but in 1946, when the Rev. R. W. Edwards was appointed Chaplain of the College, he became interested in the idea of reviving the printing department. Some time was spent in finding ways and means, and the Press came to life again in 1948 with new type and machinery. In 1953, Mr. Edwards was transferred to Seymour, and he took the Press with him, giving it the name of *The African Church Press*. Works in Xosa printed by Mr. Edwards include a book of 60 pages called *Ukhanyiso endlwini yethu*, for the Mothers' Union; *The Holy Week Service Book*; *The Office of Compline*; and a leaflet of Prayers for use before the Blessing at the end of the Liturgy. An ambitious venture was the publication of a Xosa-English Newspaper, *Ixilongo*, starting with the September number of 1949 and ending with the January number of 1954, when it ceased publication owing to insufficient financial support.

Another Mission which established a Mission Press was S. Mark's, Kaffraria, where the Rev. H. T. Waters started work among the Gcaleka people in 1855. Lack of any records makes it impossible to say when the Press was established, or for how long it continued in operation. It is only now, arising out of the compilation of this article, that a pamphlet has come to light bearing the inscription on the back page, "Printed at the Mission Press, S. Mark's." It is a 4-leaflet pamphlet, 7" x 4½", containing the translation into Xosa of "Special Services to be used on the day of the Coronation of His Majesty, King Edward VII," authorised by the Archbishop of Cape Town for use throughout the Province of South Africa. There is no day or date mentioned for the Coronation in the pamphlet, but on the outside page is the impress of a rubber stamp, reading, "17th May, 1902," shewing that at that date the S. Mark's Mission Press had produced a good and quite attractive piece of work.

Mention must also be made of a Mission Press operating for some time in the early years of "The Kafir Institution," Grahamstown. In 1881, the Missionary-in-charge, the Rev. R. J. Mullins, reported to a Meeting of Missionaries of the Diocese of Grahamstown, that the Rev. W. Philip had translated a pamphlet on Confirmation, and that this had been printed at the Mission Press of the Kafir Institution for general use in the Diocese.

In the Diocese of Grahamstown a Translation Committee came into existence in the early years, the members of which were men of both races, English and Xosa, who were experts in the Xosa language, and who gave a lot of their time and labour to the work of translation. The translating of the Bible into Xosa had always been, I believe, an interdenominational matter, and certain members of the Grahamstown Translation Committee

kept in close touch with the other members of Bible Translation Committees, and were ready to co-operate with them whenever their assistance was required.

Early efforts were, of course, made to translate the Book of Common Prayer, or parts of it, for the use of growing congregations of Native Christians who had learnt to read, and the names of some of those who laboured so faithfully in this field are still remembered with gratitude: Archdeacon Woodroffe, the Rev. Wm. Philip, Rev. A. J. Newton, Canon Malgas, Archdeacons Wyche and Mather, Canon Jingiso and Mr. G. Tyamzashe.

There is a record that the first Church Xosa Prayer Book was produced in April 1865, only 10 years later than the foundation of the early Missions at S. Matthew's and S. Mark's. The translation was the work of Archdeacon Woodroffe and Mr. J. Liefeldt. Many impressions were made of this edition, until in 1900 the printing of it was undertaken by the S.P.C.K., London. The book was not a complete translation of the English Prayer Book, as the Calendar, with Tables and Rules which followed it, was printed in English, and the Prayer Book itself did not go beyond the Psalter. In 1906 a revised edition was printed, the book being also enlarged in size, and two of the three Services of the Ordinal were added. Bishop Key of St. John's, the Rev. W. Philip and the Rev. J. J. Xaba (of St. John's) had a large share in preparing this edition, which was seen through the press by Archdeacon Woodroffe and Father Wallis, S.S.J.E. In 1914 a Prayer Book Revision Committee in the Diocese of St. John's, assisted by Canon Wyche and the Rev. D. Malgas of Grahamstown Diocese, worked on and produced a revised and complete edition of the Xosa Prayer Book, which was printed by S.P.C.K. in 1916. The Calendar, Tables and Rules were now translated, the Daily and Occasional Offices were revised, the Ordinal completed, and the Accession Services and the Table of Kindred and Affinity were added. Father Wallis, of St. John's Diocese, again saw this book through the press. The subsequent story of the Xosa Prayer Book will be found under the heading "The Joint Xosa Translation Committee for the Dioceses of Grahamstown and St. John's."

(To be continued)

Travellers bring home from distant lands gold and gems ; but it is worthier to carry hence the wisdom of Christ, more precious than gold, and the pearl of the Gospel, which would put to shame all earthly riches. Would that God had accounted me worthy to die in so holy a work. —Erasmus.

Sursum Corda

PIOUS PLAY-ACTING

By Rev. J. Bruce Gardiner, D.D.

CHRISTIAN people have reason to be grateful that within reach of us all there are translations of the four Gospels both readable and reliable.

These Gospels contain the living record of the ministry and teaching of the Lord Jesus; a fountain from which those who follow our Lord and seek to serve Him draw inspiration and guidance.

Familiar as he is with translations, an old reader always finds it rewarding to go back to the Greek text; and of that experience he is prompted to give the following illustration (cf. S. Matt. 6:7).

All readers of the Gospels are familiar with occasions on which our Lord makes use of a word which in our translations is always rendered "hypocrite." This is, no doubt, an accurate translation; but to those familiar with the word in current speech, it seems harsh and ungracious on the lips of the Lord Jesus. With this in his mind the old reader was gratified to note that another rendering of the Greek word is "actor," "one who plays a part in a drama."

Would not this meaning of the word provide an escape from the harshness of which we are conscious when we use the other meaning? Moreover, "hypocrite" is a translation—we might say transliteration—of a Greek word; and this word is used for "actor" as well as for "deceiver."

In addition to the softening of an expression in the Gospels this change reminds us of that subtle humour which is used occasionally by our Lord even when his purpose is deeply serious; and which reveals a touchingly human feature in the character of Him who became in all things as we are.

With his inward eye he observes a man whose attitude in prayer tells one observer that his primary concern is to impress his co-worshippers with his intense devotion.

The Lord makes a thumb-nail sketch of this man; but he has in mind, no doubt, the fact that where and whenever people join in corporate worship the actor is among them whether it be in church or synagogue or temple. When in church the minister says, Let us pray, we all find it natural to adopt a pose which is the outward expression of a devout spirit.

But the real test is, Does the spirit of prayer stir our daily consciousness and mould our daily actions? Is our prayer in church the flowering of a plant which has been growing during the days of the week?

Our Lord's purpose ever was to vitalise prayer in the lives of his followers so that our prayer keeps alive conscious contact with our heavenly Father; and keeps the

channel open through which the grace of God flows into our hearts and lives.

In the Hebrew teaching of olden days, as in the Catholic teaching of to-day, fasting is prescribed as an effective means by which those who seek to keep "their souls diligently" can discipline the flesh as the energy of spiritual progress. At a highly critical crisis in his life the Lord himself employed this mode of giving to his soul complete control. With a quiet smile, he takes note of one man's not unskilful pains to make it seem to those he meets that he disciplines his flesh severely. At the same time he is incapable of denying himself whatever palatable food is placed before him. His outward guise is pure play-acting, not only valueless in itself but one means by which he builds up a character of insincerity offensive to both God and man.

Another illustration is one which we all know to be actual by our own experience; that of the well-meaning neighbour who is so sensitive to the irritation caused by a mote in his brother's eye that he can't resist coming alongside to fish it out. But as he draws near the brother is much surprised to observe a piece of wood conspicuous in his brother's own eye. This picture is psychologically suggestive, in as much as a weakness in ourselves makes us keenly alive to observe corresponding weaknesses in those with whom we have close contact. Hamlet has many kinsfolk when he moans;

"The world is out of joint; O woeful spite

That ever I was born to put it right!"

In all human relationships this is plain to be seen; in master or mistress in the criticism of a servant; in husband and wife in their verdict on each other; in father and mother in their handling of son and daughter.

It may well be that observation of this prompted the familiar tag:—"If every man would mend a man, the whole world would be mended." This too may be the soil in which the old proverb grew:—"Charity begins at home."

A historian without any theological bias whatever should find that he simply cannot portray the progress of humanity honestly without giving a foremost place to a penniless teacher from Nazareth.

—H. G. Wells.

New Books

The Renewal of the Church, by Dr. W. A. Visser 'T Hooft; S.C.M. Press; 12/6; pp. 128.

How dead our churches often seem. The members have come together—like the dead bones in Ezekiel's vision—lifeless. Then comes the Word, and as breath came to the bones, so life comes to the congregations. This life is God's gift, and it is his power, working through the Holy Scriptures, that is shown saving his world with the help of these seeming feeble congregations.

Dr. 'T Hooft shows that the new life of the Christian is dealt with in three ways in the Scriptures. By faith in Jesus Christ the convert becomes a new man; but he is still exhorted daily to seek renewal of life; and thirdly God is shown continually acting to renew him. There seems mutual contradiction but this is only so if we neglect the eschatological nature of the predication of newness of life. This is to be lived in the midst of a world, which is under the old life. The Christian convert is both a new man and not yet a new man. He has died to the old life, but his new life is still hidden with Christ in God.

Now judgment begins with the house of God—church people: if the people of the covenant of Moses were judged, how much more those with the new covenant of Jesus. As the scribes and Pharisees among the Israelites, so in the churches we must be watchful against anti-Christes who will seek to lead God's people astray from within. But this is not a hopeless prospect, because Jesus' birth shows incarnate God's way of dealing with his backsliding people. And Jesus' cross is followed by his resurrection under the power of God.

The danger in the church is exemplified by the declaration of the Council of Trent that "the traditions which had been dictated by the Holy Spirit and conserved in the Catholic Church through continuous succession were to be accepted and venerated with the same reverence as Holy Scripture." This made the church the judge in its own cause and likely to assess issues according to their conducing to its own survival rather than to obedience to the Word of God. The Reformers themselves soon fell under the same spell. Even grace became thought of as an automatic law: justification by faith became a once-only happening to the individual removing the need for day-to-day discipleship. Calvin gave a warning, which his followers have too often neglected, "the story of the church is the story of many resurrections." The author briefly sketches the history of the church of North Africa and the Nestorian Church of Central Asia and China—both great in their day—which disappeared without living trace. They had come to live in a sense of false security that they were truly within the church of God, and not needing con-

tinual renewal. Persecution has never yet destroyed a Church of Christ, whereas self-righteousness has.

As General Secretary of the World Council of Churches Dr. 'T Hooft has a unique position of advantage from which to survey the field of church advance. The church must not see its home as here on earth: we members are strangers and pilgrims in an exile. Our task is to proclaim the great deeds of God and the events in which he has intervened in the world for the salvation of men. This brief review cannot convey adequately the depth of scholarship of Dr. 'T. Hooft, and his fervour, particularly in the last few chapters.

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The Early Church: Historical and Theological Studies, by Oscar Cullman, S.C.M. 25/-.

This volume of ten essays by Professor Oscar Cullman in an English translation is a book which deserves the attention of students of Theology. Perhaps no other contemporary Continental Theologian speaks so easily to English ears. We can understand what he says and what he is getting at. The reader is grateful for the absence of the strident note, for the presence of a calm sanity of judgment and of expression. Whatever the particular subject in a very varied collection the evidence is led, and calmly assessed. A fundamental principle is that "it is wholly impossible to pretend to give an interpretation to the new Testament which can be called 'theological' and which does not take account of history." This is a statement which occurs in the essay on "The Necessity and Function of Higher Criticism" with which the book opens.

It may not be valid, the present reviewer thinks it not valid, to make as clear and diagrammatised distinction between Scripture and Tradition as the author gives us in his essay "The Tradition"; the relation between the Kingdom of Christ and the Church may not in fact be as neatly schematised as the essay on that subject suggests, but in these essays as in all the rest a case is argued which is worthy of attention.

The Essay with the most popular appeal is that on "The Origin of Christmas," and it evidences in itself the important part played by history and tradition in the Christian Church.

The translation is felicitous. There are a few misprints, the most unfortunate of these is the omission of a comma in the last full line of the first complete paragraph on page 6. It makes Professor Cullman say something about Schweitzer which he surely did not intend.

N.B.

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Fighter for God : The Story of William Meara, by S. P. Freeland. (A. H. Stockwell, Ltd., Ilfracombe, Devon : 10/6).

One of the most distinguished of Methodist ministries in South Africa has been that of the Rev. William Meara, who is now in retirement at Umkomaas, Natal, after fifty-five years' active work. With comparatively little academic opportunities, Mr. Meara by sheer hard work, overpowering eloquence, richness of humanity, and concentration on the great things of the Faith had most influential ministries as a military chaplain and in a number of the Church's most important congregations and circuits. He was elected President of the Conference on two occasions—a distinction enjoyed by few. This brief biography by one who has known his subject intimately tells in an attractive way the colourful career of one who, with the aid of God's Spirit, has left his mark on thousands of South Africans. We trust that the book will be read not only by Methodists but by many in all the Churches. It is an inspiring volume.

R.H.W.S.

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The Sermon on the Mount with an introduction by Norman Vincent Peale. Illustrations with wood engravings in colour by John de Pal. (The World's Work Ltd., Kingswood, Surrey. 10/6d.) A beautiful de luxe edition of "the greatest piece of writing in existence."

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Christian Essays in Psychiatry edited by Philip Marriot (S.C.M. Press, London : 15/-).

LOVEDALE NOTES

The Late Miss M. A. Giles.

Miss Margaret Ann Giles passed away on Wednesday, 6th February. Miss Giles was a teacher for thirty-three years, twenty-six of which were spent at Lovedale Institution. She came to Lovedale in 1913 as a specialist teacher of needlework and handwork in the Teacher Training College. At the close of 1938 she passed into retirement and the Lovedale Governing Council minuted that her work at all times had been marked by unswerving thoroughness and efficiency, and always closely adapted to the life and needs of her pupils. To the end she experimented with new methods and materials, and her annual exhibition of her pupils' work was a prominent feature of the life of the Institution, and a means of making known to a larger public the work of Lovedale.

In retirement she followed with unflagging interest the life of the Institution she had so long and faithfully served. Anything affecting its welfare lay close to her heart. So much so that in 1954, sixteen years after leaving, and when showing the marks of advancing years, she came back to fill a gap and to allow a companion and friend to have a time of leave. Her zest in finding herself back in the

old place and still able to do the work she had so long performed was a delight to see.

Miss Giles showed exceptional faithfulness to her church, while her generosity to good causes, her staunchness in friendship, and devotion to her family told of one who knew where she stood in regard to life's deepest things. A funeral service was held in Trinity Methodist Church, East London, and was conducted by Revs. J. Wesley Allen, Frank Jones and Dr. R. H. W. Shepherd, former Principal of Lovedale.

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Lovedale Report 1956.

In our January issue we published from the pen of Rev. W. Arnott an account of the work of Lovedale during 1956 viewed from the Church side. During the past month we were gratified to find that Mr. J. P. Benyon, the Superintendent, had published a report dealing with school and hostel activities. The report follows much the same lines as the familiar Lovedale annual reports, notes being supplied by the heads of schools and departments and by those responsible for sport and other activities.

It is clear that the year had its difficulties from an organisational point of view, but by its close many of these had been overcome. The report, now in cyclostyle form, will be welcomed by many who continue to follow the fortunes of Lovedale under its new circumstances.

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Note to Readers.

We are anxious to obtain for our files copies of *The South African Outlook* for 1952. We should be grateful to our readers if they find they have any spare copies for the year 1952 if they would kindly send them on to us. We are particularly desirous of obtaining issues of the July number. Copies should be addressed to The Editor, *The South African Outlook*, Lovedale.

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A Historic Monument.

About 1836 there was built on the present site of Lovedale a house for the newly appointed Government Commissioner, Captain C. L. Stretch. In the war of 1834-5 the buildings of "Old" Lovedale, four miles to the east, were destroyed, and the missionaries decided to build on the east bank of the Tyumie, so as to ensure a better water-supply than the former site had afforded. Captain Stretch urged them to build near his house on the west bank, and this was done. The house occupied by the Government Commissioner was the first house in a wide district. It suffered various vicissitudes, being at one time a fort, a place where a treaty was signed etc. It has long been one of the residences for Lovedale staff. The Historical Monuments Commission recently decided to recognise it, and in token thereof a plaque has been received and affixed close to the main entrance. The plaque tells something of its history.